

THE ARMOURY:

A MAGAZINE OF

Weapons for Christian Warfare.



Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, and the one supporting the other.—MILTON.

The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind.

ADAM SMITH.

LONDON:

S. W. PARTRIDGE & CO.,

9, PATERNOSTER ROW.

PRICE ONE PENNY.

CONTENTS:

	PAGE
I. PROTEUS REDIVIVUS	97
II. THE DAYS OF THE STAR CHAMBER	101
III. BRETON FISHER'S PRAYER	102
IV. "HAVE FAITH IN GOD"	102
V. "CANST THOU SPEAK GREEK?"	103
VI. ANTONELLI	104
VII. REVIEWS	107
VIII. A RECORD OF THE PAST	109

* * * All Communications for THE ARMOURY, and Books for Review, should be addressed to THE EDITOR, care of Messrs. Partridge and Co., 9, Paternoster Row.

THE PROTESTANT EDUCATIONAL INSTITUTE.

With which is incorporated the PROTESTANT ASSOCIATION.

ESTABLISHED 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and by Popular Lectures, Protestant Literature, and otherwise, instructing the People in the Principles and History of the Reformation; for Defending our Protestant Constitution and Institutions; and for Opposing Papal Aggression throughout the Empire.

Presidents:

The Right Honourable the Earl of HARROWBY, K.G.
The Right Honourable the Earl of CARRICK.
The Right Honourable the Lord FITZWALTER.
The Right Honourable Lord ORANMORE and BROWNE.
The Right Honourable the Earl of GALLOWAY.
The Right Honourable Lord CLAUD JOHN HAMILTON, M.P.

The Right Honourable Lord CRICHTON, M.P.
C. N. NEWDIGATE, Esq., M.P.
J. HOLT-SKINNER, Esq.
WILLIAM LEAF, Esq.
GEORGE WILLIAMS, Esq.
W. F. BURNLEY, Esq.

Work done during the past Twelve Months, ending April 30th, 1873.

I. EDUCATIONAL DEPARTMENT.

(1.) Classes.

Number of Students attending Classes	4,210
Total Number of Students Trained during the past Six Years	31,210
Number of Students Trained in Shorthand Classes	999

(2.) Popular and Illustrated Lectures and Addresses.

Total Number of Persons addressed, upwards of	70,000
---	--------

(3.) Protestant Literature.

Tracts, Pamphlets, and other Papers distributed	353,893
Standard Works, such as "Barrow on the Pope's Supremacy," "Handbooks on Popery, etc. (vols.)	2,305

II. PARLIAMENTARY DEPARTMENT.

See particulars in former statements.

The Institute has Five Hundred Correspondents and Auxiliaries. It is the most energetic Protestant Organisation in the United Kingdom. Subscribers of Ten Shillings are entitled to its Reports and Papers. Subscriptions and Donations earnestly solicited; to be remitted to the Secretary, the Rev. G. R. Badenoch; the Assistant Secretary, Mr. Thos. Bamford; or to the Institute's Bankers, Messrs. Herries, Farquhar, and Co., 16, St. James' Street, London, S.W.

Offices: 12, Clarence Chambers, Haymarket, London, S.W.

ANDREWS v. SALT.—This is an APPEAL to meet the heavy expenses of a case, which has been recently decided. An uncle claimed a niece, with the view of teaching her the Roman Catholic religion. From infancy till now the girl, who is verging on eleven years, has lived with her maternal relatives, who are Protestants, in humble circumstances, and resident in Chester. The Rev. George Salt, Rector of St. Bridget's, in that city, recently made her a ward in Chancery, in order that the issue might come under the Law of Equity. He has received £95, as stated below, but very much more is needed. Marquis of Westminster, £10; The Dean of Carlisle, £5; Head Head, Esq., Carlisle, £10; W. Forster, Esq., ditto, £1; Friends, £59. Contributions may be paid to the Rev. G. Salt, Cambria Villa, Lower Hurley-place, Clifton, Bristol; or to the "Andrews Fund" at Messrs. Williams' Bank, Chester; or at the National Provincial Bank, Clifton. The case may be seen on any newroom files of London papers dated Jan. 15, Feb. 6, 16, March 7, 16, April 18, 19. Any surplus will be used for the girl's maintenance and education.
Clifton, May 6, 1873.

PROTESTANT EDUCATIONAL INSTITUTION.

OFFICE : Clarence Chambers, 12, Haymarket, London, S.W.

Protestant Classes for the study of the doctrines and history of the Reformation have been held in the following towns during the past year :—

N.B.—*No fewer than 4,210 persons have attended these Classes.*

- BIRMINGHAM**—(1). For young men. Conducted by the Rev. R. Maguire.
 " (2). For ladies. Conducted by the Rev. R. Maguire.
- BRISTOL AND CLIFTON**—(1). Conducted by Mr. James Todd, Examiner to the Institute.
 " (2). Conducted by Mr. Todd.
 " (3). Students of Commercial College, King Square. Conducted by Mr. Todd.
- CAMBRIDGE**. Conducted by Rev. R. Maguire.
- INCE, Wigan**. Conducted by the Rev. E. S. Rodd.
- LEAMINGTON**. For ladies. Conducted by the Rev. R. Maguire.
- LONDON**—(1). Southwark. Conducted by the Rev. R. Maguire.
 " (2). Clerkenwell. Conducted by the Rev. R. Maguire.
 " (3). Islington. For young men. Islington Protestant Institute. Conducted by the Rev. Dr. Wainwright.
 " (4). Islington. For ladies. Islington Protestant Institute. Conducted by the Rev. Dr. Wainwright.
 " (5). Chelsea. For young men and ladies. South-West Protestant Institute. Conducted by Rev. G. W. Weldon.
 " (6). Kilburn. North-West Protestant Institute. Conducted by Mr. James Todd.
 " (7). Maida Vale. North-West Protestant Institute. Conducted by Mr. James Todd.
 " (8). Tottenham. Conducted by Mr. James Todd.
 " (9). Lee. Conducted by Rev. Robert Ross.
 " (10). Hatcham. For ladies. Conducted by Rev. R. Ross.
 " (11). Hatcham. For young men. Conducted by Rev. R. Ross.
 " (12). Deptford. Conducted by Rev. R. Ross.
 " (13). Islington. For shorthand writing.
 " (14). " Junior and Senior Classes. Conducted by Mr. M. C. Soutter.
 " (15). City. Junior and Senior Classes. Conducted by Mr. M. C. Soutter.
 " (16).
 " (17). Kentish Town. Protestant Class. Conducted by Mr. M. C. Soutter.
 " (18). Stepney. Rev. G. Reynolds.
 " (19). Stratford. For adults. East London Protestant Association.
 " (20). " For juveniles.
 " (21). Mildmay Park. For juveniles. Conducted by Mr. J. Baker.
 " (22). Wandsworth. For boys. Conducted by Miss Henderson.
- MELTON MOWBRAY**. Conducted by Rev. W. M. Colles.
- MELKSHAM**. Conducted by Rev. J. Tanner.
- MALVERN**. Conducted by Rev. J. H. Rogers and Rev. A. S. Richardson.
- OXFORD**—(1). For young men. Conducted by Rev. Dr. Wainwright.
 " (2). For ladies. Conducted by Rev. Dr. Wainwright.
 " (3). Rev. H. E. Fox.
- READING**—(1). For young men. Conducted by Rev. Dr. Wainwright.
 " (2). For ladies. Conducted by Rev. Dr. Wainwright.
- RUNCORN**. Conducted by Rev. W. Preston.
- SOUTHSEA**—(1). For ladies. Conducted by Rev. B. Aldwell and Miss Aldwell.
 " (2). For young men. Conducted by Mr. Jones.
- TAUNTON**—(1). Wesleyan College. Junior division. Conducted by Mr. James Todd.
 " (2). Do. Senior division. Conducted by Mr. James Todd.
 " (3). Ladies' College. Hope House. Conducted by Mr. James Todd.

WESLEYAN COLLEGES.—Prizes for best examination of students on a Protestant subject selected by the Professors.

Funds earnestly solicited to extend and carry on this important work throughout the kingdom. Secretary—Rev. G. R. Badenoch, Clarence Chambers, 12, Haymarket, London, S.W.

PROTESTANT EDUCATIONAL INSTITUTE,

WITH WHICH IS INCORPORATED

The PROTESTANT ASSOCIATION, Established 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and by Regular Lectures, Tracts, Literature, and otherwise, instructing the People in the Principles and History of the Reformation; by defending our Protestant Constitution and Institutions; and for Opposing Papal Aggression throughout the Empire.

Contributions received from 15th May, to 15th June, 1876. Received at Office:

	£	s	d.		£	s	d.		£	s	d.
Bassett, Misses, 2/6	2	0	0	Collection at Annual Meeting, St. George's Hall, Lougham Place	4	2	4	John, H.	0	10	0
Bevan, C. (Anon.)	0	10	0	Digby, G. D. W.	2	0	0	Langdon, R. Hon. Lord	10	0	0
Bulland, Miss	0	5	0	E. M. A. H.	2	0	0	Radford, Geo.	0	3	6
Blatche, J., Jun.	5	0	0	Farrington, Miss	0	10	0	Rail, Miss Jane	5	0	0
Carr, Miss	2	0	0	Friest, A. (per Lord Orm-	10	0	0	Robinson, W.	10	0	0
Collection at Meetings per Mr. James Todd, at Birmingham	1	14	3	Fleming, Miss (Col. Sec.)	3	1	0	St. John, Miss	6	0	0
Ditto at Leamington	5	7	11	Foulter, J.	0	6	0	Smith, Rev. E. L.	1	0	0
Donations, per Mr. James Todd:—				Henderson, Miss (Don.)	0	5	0	Talbot, C. E. (Don.)	0	5	0
Chas. Green	2	0	0	Kelly, S. O.	0	5	0	Town, Misses (Card)	1	5	0
" (Don.)	1	0	0	Lound, Thos.	0	10	0	Walsall, Miss A. & F.N.	5	0	0
							Wick, Mrs.	2	0	0	

Received per Agents:

Barnstaple, per Mr. G. Thomson:				Charwell, per Mr. G. Thomson:				Chesham, per Mr. Geo. Thomson:			
Brumby, Miss	0	2	6	Holby, G.	0	5	0	Don.	0	5	0
Coombs, G.	0	2	6	Norris, Dr.	0	1	0	Tanner, J.	0	5	0
Gordner, W.	0	2	6					Venn, Mrs.	0	5	0
" (Don.)	0	2	0	Devizes, per Mr. Geo. Thomson:				Willcox, Dr.	0	5	0
Hine, A.	0	1	0	Ashley, Mrs.	0	10	0				
Keddie, S. S.	0	1	0	" (Don.)	0	2	0	Salisbury, per Mr. Geo. Thomson:			
Wim, E.	0	3	0	Annie, E. B.	0	10	0	Allen, T.	0	5	0
				Sloper, G. E.	0	10	0	Chas. C.	0	10	0
Bladford, additional, per Mr. Geo. Thomson:				Dorchester, per Mr. G. Thomson:				Chas. Mrs.	0	10	0
Barnes, J.	0	5	0	Adkins, W. J.	0	5	0	Chas. Mrs.	0	10	0
Bacon, Dr.	0	5	0	Beady, J.	0	5	0	Chas. Mrs.	0	10	0
Elgar, W. E.	0	5	0	Bawcombe, H.	0	5	0	Chas. Mrs.	0	10	0
Farrington, Rev. A.	0	5	0	Bawcombe, E.	0	5	0	Chas. Mrs.	0	10	0
Griffith, C.	0	5	0	Bedloe, Mrs.	0	5	0	Chas. Mrs.	0	10	0
Hobbs, J. J.	0	5	0	Churchill, Misses	0	10	0	Chas. Mrs.	0	10	0
Lawrence, J. G. E.	0	5	0	Cass, R.	0	5	0	Chas. Mrs.	0	10	0
Park, T. M.	0	10	0	Devenish, K.	0	5	0	Chas. Mrs.	0	10	0
Stewart, J.	0	2	6	Durder, W.	0	5	0	Chas. Mrs.	0	10	0
S. F. A.	0	2	0	Hogg, R. A.	0	10	0	Chas. Mrs.	0	10	0
Whitham, E. W.	0	10	0	Lawrence, J. V. D.	0	5	0	Chas. Mrs.	0	10	0
Young, W.	0	6	0	Oliver, W.	0	5	0	Chas. Mrs.	0	10	0
				Penny, Mrs.	0	5	0	Chas. Mrs.	0	10	0
Brighthelm, per Mr. Geo. Thomson:				Saunders, E.	0	5	0	Chas. Mrs.	0	10	0
Bouch, Thomas	0	10	0	Smith, Rev. Reginald	0	5	0	Chas. Mrs.	0	10	0
James	0	5	0	Slade, Miss	0	5	0	Chas. Mrs.	0	10	0
Robert, J. C.	0	5	0	Spinks, Misses	0	5	0	Chas. Mrs.	0	10	0
Crocker, W.	0	5	0					Chas. Mrs.	0	10	0
Darling, J.	0	5	0	Lyme Regis, per Mr. G. Thomson:				Chas. Mrs.	0	10	0
Edmonds, Chas.	0	5	0	Adkins, Mrs.	0	5	0	Chas. Mrs.	0	10	0
Gundry, J.	0	10	0	Henley, Mrs.	0	5	0	Chas. Mrs.	0	10	0
Gibson, Thos.	0	5	0	" (Don.)	0	5	0	Chas. Mrs.	0	10	0
Honess, W.	0	10	0	Tucker, H.	0	5	0	Chas. Mrs.	0	10	0
Hosell, H.	0	5	0					Chas. Mrs.	0	10	0
Horsell, J. W.	0	5	0	Milborne Port, per Mr. G. Thomson:				Chas. Mrs.	0	10	0
Hunter, J.	0	5	0	Dylan, H. S.	0	5	0	Chas. Mrs.	0	10	0
Lawrence, W.	0	5	0	Lawrence, E. L.	0	5	0	Chas. Mrs.	0	10	0
Reid, Robt.	0	5	0					Chas. Mrs.	0	10	0
Samuel, A.	0	5	0	Rioforn, per Mr. Geo. Thomson:				Chas. Mrs.	0	10	0
Samson, G.	0	5	0	Eyer, D. S. S. (per letters)	0	5	0	Chas. Mrs.	0	10	0
Stevens, J.	0	5	0	Sherry, G. F.	0	5	0	Chas. Mrs.	0	10	0
Templeman, J.	0	5	0					Chas. Mrs.	0	10	0
Venier, A. M.	0	5	0	Salisbury, per Mr. Geo. Thomson:				Chas. Mrs.	0	10	0
				Bentley, E.	0	5	0	Chas. Mrs.	0	10	0
Cardenham, per Mr. G. Thomson:				Cowell, Mrs.	0	5	0	Chas. Mrs.	0	10	0
Blind, R.	0	10	0	Cox, Miss	0	5	0	Chas. Mrs.	0	10	0
James, Miss	0	10	0	Digby, G. D. W.	0	5	0	Chas. Mrs.	0	10	0
" (Spec. Don.)	0	10	0	Dingley, Misses	0	5	0	Chas. Mrs.	0	10	0
Morris, A. L. M. D. (Don.)	0	10	0	Hennings, Rev. E. M.	0	5	0	Chas. Mrs.	0	10	0
years	0	10	0	Lynn, Rev. W. H. (2 years)	0	5	0	Chas. Mrs.	0	10	0
Sparks, W.	0	10	0	Middle, Mrs.	0	5	0	Chas. Mrs.	0	10	0
Summatt, W. L.	0	5	0	Sawell, W.	0	5	0	Chas. Mrs.	0	10	0

THE ARMOURY.

JULY, 1873.

Proteus Redivivus.

THE year 1873 is rapidly acquiring celebrity for the number and character of its papal manifestoes. On the 2nd of January Dr. Vaughan, new to the mitre, signalized his entry on his nominal episcopate by the delivery of an "address" to "the Catholic Club" at Salford. This was speedily followed by the pronunciamento of Dr. Manning at Sheffield. But the most remarkable of these productions is the one which has just appeared in the *Daily Telegraph*,* with what that journal calls "the formal sanction of His Grace the Archbishop of Westminster," and for which, though it bristles with controverted topics, the editor boldly vouches that "it is in no sense controversial." *Ipsa dixit*: and therefore let no rash mortal presume to question a dictum endorsed with all the weight of "the largest circulation in the world."

Yet after all it is a hard saying. Here is a paper which treats on points of controversy, apostolic succession, the definitions of councils, the authority of the Pope; all the questions at issue between the "Ultramontanes" and the "Old Catholics," questions of faith, of practice, of discipline, of lineage, of jurisdiction; and yet "it is in no sense controversial"! It reiterates exploded sophisms which will never cease to be controverted while they continue to be repeated; and yet this concentration of controversy "is in no sense controversial"! One thing however must in all fairness be admitted. The editor who commends this paper on the ground that it is free from controversy makes no pretence that it is free from dogmatism. It would even seem as if, in his opinion, the controversial element had been excluded by the mere superabundance of the dogmatic. *Roma locuta est; causa finita est.*

"When I ope my mouth let no dog bark."

It is not for Reason to talk of right when Authority puts forth her power. *Stet pro ratione voluntas.* The Church has spoken: Receive her word: there remains no place for reply.

Receive it? "*Non possumus!*" we exclaim, and thank the Pope for teaching us that word. "*Non possumus:*" it is at war with facts,

* June 4th.

contradicted by history, opposed to experience, refuted by testimony, repelled by consciousness ; we cannot receive it, for it is not true. It is subtle, it is sophistical, its very superficiality makes it plausible ; but its bombast is not brilliance, its diamonds are only paste, it will not bear examination, it is palpably untrue.

"The Christianity of to-day has no continuity from the Roman and British Christianity of England. It dates from St. Augustine of Canterbury, from whose mission sprang the faith and the hierarchy of Saxon England."

Such is the statement with which this paper opens : a statement which can be made safely only while it is made ambiguously. If we say that it is not true, we may be told in reply that it is not meant to be true. The *Christianity* of to-day HAS A DIRECT CONTINUITY from the Roman and British Christianity of England. It is the Roman corruption of Christianity—and that alone—which dates from the mission of Augustine. But to have said this in plain terms would not have been to secure "the formal sanction of His Grace the Archbishop of Westminster." Two things were necessary. It had to be admitted that there really was a Roman and British Christianity in England ; and yet it had to be pretended that Popery was Christianity. Hence this changing the terms. Popery dates from St. Augustine ; and it cannot be concealed that Christianity does not date from St. Augustine. For there was a prior Christianity, "Roman and British." What then ? substitute the one for the other. It is true they are opposites ; and—except in the logic which has "the formal sanction of His Grace the Archbishop of Westminster"—opposites are not identical. But assume it. It is tacit, and will therefore probably pass unnoticed. If questioned, it commits you to nothing ; you have not said it. Only make the assumption boldly ; for while you are dogmatic you are "in no sense controversial."

But what was the actual character of the "Roman" and British Christianity which, it is here admitted, was prior to Augustine, and with which modern Romanism "has no continuity ?" Romanists themselves shall tell us.

It was of apostolic origin if we may believe a prince of the Church ; for Cardinal Baronius thinks that Peter himself preached the Gospel in Britain.* And though the Cardinal stands alone in his preference for Peter, he is by no means alone in his belief of the apostolic origin of the Church of England ; Eusebius, the friend and favourite of Constantine, expressly assigns to the apostles the founding of the Church in Britain.† Theodore† not only says in general terms that "the apostles persuaded even the Britons to receive the laws of the crucified Lord," but adds, concerning Paul in particular, that "after having gone into Spain he brought salvation to the islands that lie in the ocean ;"—this being the geographical designation of the British

* Annales Ann. 51, 58, n.

† Evang. Demon., Lib. iii., c. vii.

Isles at that time. And even where the mention of the apostles is omitted, there is a consensus of agreement that Britain was Christianized in apostolic times. Gildas, the earliest Christian writer of this country whose works have been preserved to us, specifies the date as "a little before or about the time of the defeat of Boadicea by the Roman legions;" *i.e.* A.D. 61. And Tertullian, three hundred years before Gildas, tells us of "those places at Britain into which the Roman arms have not yet been able to penetrate, but which are subject to Christ."^{*}

After Cardinal Baronius comes Dr. Lingard, the Romish historian, who, in his History of England, says: "We have undoubted proof that the believers in Christianity were numerous, and that a regular hierarchy had been instituted before the close of the third century; for by contemporary writers the Church in Britain is always put on an equality with the Churches of Spain and Gaul."[†] Nor is this the only proof of the very considerable position held by the English Church in relation to the Church at large. English bishops are found among the signatories of foreign councils. They were at Arles, A.D. 314; at Sardica, A.D. 347; at Arminium, A.D. 359. These instances are all in the fourth century. In the sixth century councils of the Church were held in England; at that presided over by St. David there were present one hundred and eighteen bishops. And it was not until within five years of the commencement of the seventh century that Augustine landed in Britain.

But let us hear Dr. Lingard again:—

"It is surprising that so many modern historians should have represented the Britons as holding different doctrines from those professed by the Roman missionaries, though these writers have never yet produced a single instance of such difference. Would Augustine have required the British clergy to join in the conversion of the Saxons if they had taught doctrines which he condemned? Bede has related with great minuteness all the controversies between the two parties. They all regard points of discipline. Nowhere does the remotest hint occur of any differences respecting doctrine."[‡]

To this testimony of Lingard as to the British bishops who resisted the first Papal aggression in the person of Austin, must be added the testimony of Bede concerning the Culdees. The third book of his Ecclesiastical History is occupied principally with his eulogy of their character and labours. Sincerely attached as he himself was to the see of Rome, and regretting as he did that the Culdees persistently refused to accept of Roman usages, he yet describes them as "practising such works of charity and piety as they could learn from the

* "*Adversus Judaeos*," c. vii. (p. 189.) Edit. Regalt.

† Vol. i., chap. i., p. 67. Edit. Lond., 1823.

‡ Vol. i., chap. ii., p. 113. Edit. Lond., 1823.

PROPHETICAL, EVANGELICAL, AND APOSTOLIC WRITINGS." Their warmest panegyrist could give no higher praise to the purity of their faith and the integrity of their lives. "It was not a doubtful ray of science and superstition," as the elegant though infidel historian of the Roman Empire remarks, "that those monks diffused over the northern regions; superstition on the contrary found them her most determined foes. Aidan, whose labours were crowned with so much success, was a Culdee of Iona, who had been sent to Oswald, King of Northumbria (forty years after the arrival of Augustine), at that king's special request. His successor Finan, also a Culdee, baptized Peoda, prince of the Middle Angles, and gave him Dinma, another Culdee, for his bishop. Still later, Ceolla, another Culdee, was advanced to the episcopate of Mercia; and it was not until the year 717 that the Culdees were expelled from Iona. But even four centuries later they were so numerous and so important that Rome found herself obliged to exchange her previous persecuting policy for a policy of making their abbots bishops, and preserving to those who had parishes their benefices during life. It was thus that, about 1127, Gregory, abbot of the Culdees monastery of Dunkeld, and Andrew, his successor, were made bishops; the first of Dunkeld, the second of Caithness. Yet notwithstanding this combination of fair means with foul for the extirpation of the Culdees, we have the testimony of Archbishop Usher as to their numbers, their property, their independence of Rome, as all these were found in his time (temp. Charles I.). And as if to mark more clearly the perfect and complete continuity of this primitive Christianity with that which after the Roman Deformation had been Reformed, no inconsiderable portion of the property still possessed by the University of Dublin was acquired by transfer from the Culdees. And in this way the intention of the original testators was best fulfilled. For the University of Dublin, like the Culdee seminaries, was established to present an undaunted and undying opposition to the innovations and encroachments of Rome.

To sum up these particulars. British Christianity was ancient, primitive, apostolical. It was pre-Roman, non-Roman, anti-Roman. It was simple, pure, practical; adorned by "works of charity and piety," and characterized by reverence for "the prophetic, evangelical, and apostolic writings."

And with this Christianity, Romanism—according to the admission of its ablest advocates—"has no continuity." Then so much the worse for Romanism. Then, on its own showing, Romanism is not "the old religion." It "dates" only "from St. Augustine," and is consequently a mere usurpation. In the sixteenth century it was dethroned, and the ancient faith restored. But Dr. Manning avows his purpose of undoing the work which the Reformation achieved. England, he says, must again be "subjugated and subdued." The supremacy of Rome must be restored. But this can only be by

cajoleries and sophisms which make the worse appear the better reason. Hence the present manifesto "with the formal sanction of His Grace the Archbishop of Westminster."

In our next paper we shall notice it again.*

The Days of the Star Chamber.†

"IN the Palace Yard at Westminster, on the 30th of last June, [1637] (while Roger and I were making hay in the pleasant sunshine in the orchard), Dr. Antony saw three gentlemen stand in the pillory. The pillory is a wooden frame set up on a platform, where wicked people are fastened helplessly, like savage dogs, with their heads and hands coming through holes, to make them look ridiculous, that people may mock and jeer at them. But father and Dr. Antony did not think these people wicked, only at worst a little hasty in speech. And the people did not think them ridiculous; they did not mock and fleer at them, but kept very still, or wept. Their names were Mr. Prynne, a gentleman at the bar; Dr. John Bastwick, a physician; and Mr. Burton, a clergyman of a parish in London. There they stood many hours, while the hangman came to each of them in turn and sawed off their ears with a rough knife, and then burnt in two cruel letters on their cheeks, S. L., for seditious libeller. Dr. Antony did not say the three poor gentlemen made one cry or complaint, but bore themselves like brave men. But the bravest of all, I think, was Mrs. Bastwick, the doctor's wife. She stayed on the scaffold, and bore to see all her husband's pain without a word or a moan, lest she should make him flinch, and then received his ears in her lap, and kissed his poor wounded face before all the people. Sweet brave heart! I would fain have her here among us and kiss her faithful hands like a queen's, and lay my head on her brave heart as if it were my mother's! The sufferers made no moan; but the people broke the pitiful silence with an angry shout, and many times with low, hushed groans, as if the pain and shame were theirs (Dr. Antony said), and they would remember it. And Mr. Prynne, when the irons were burning his face, said to the executioner, 'Cut me, tear me, I fear not thee; I fear the fire of hell!' Mr. Burton spoke to the people, of God and His truth, and how it was worth while to suffer anything rather than to give that up. He said, moreover, alluding to the pillory: 'The Gospel shall yet shine on England through these holes.'

* We are indebted for this Article to the most recent of the "Occasional Papers" of the Islington Protestant Institute.

† From "The Draytons and the Davenants: A Story of the Civil Wars." London: Nelsons. 1867. Pp. 12, 13.

And at last he nearly fainted ; but when he was borne away into a house near, he said with good cheer, ' It is too hot to last ' (he meant the persecution). But the three gentlemen are now shut up in three prisons—in Launceston, Lancaster, and Carnarvon, and father and Dr. Antony say it is Archbishop Laud who ordered it all to be done. But could not the king have stopped it if he liked ? ”

Breton Fisher's Prayer.

“ Mon Dieu, protégez moi, mon navire est si petit, et votre mer si grande ! ”

O GOD, my ship is small, Thy sea so wide,
How shall I sail across in bark so frail ?
What may my oars against its waves avail,
Or can I ever reach the farther side,
If any shore bound that unmeasured tide ?
O endless waves, O feeble quivering sail,
O great Eternity—I faint and fail,
And dare not go, and may not here abide.
My bark drives on, whither I do not know.
My God, remember me, that I am dust—
The way is too far for me where I go,
Yet will I leave the land, and trembling trust.
Thou who didst walk on stormy Galilee,
Let me not sink in Thine unfathomed sea !

M. M. H.*

“ Have Faith in God.”

WHEN Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1753, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said, “ Pray, sir, will you give me leave to ask you a question ? ” “ Certainly.” “ Pray, sir, don't you think God governed the world very well before you came into it ? ” “ Undoubtedly.” “ And pray, sir, don't you think that He will govern it quite as well when you are gone out of it ? ” “ Certainly.” “ Then, sir, pray excuse me, but don't you think you may as well trust Him to govern it as long as you live ? ” To this question Whitelock had nothing to reply, but turning about, soon fell asleep, till he was summoned to embark.

* In *The Preacher's Lantern*, vol. i., p. 730.

“Canst Thou Speak Greek?”

“The power of Greek in Europe grew,
And growth and ever shall grow;
For never was language at all
So magical-swalling,
So spirit-compelling,
As Homer rolled
In billows of gold,
And Plato and Peter and Paul.”—BLACKIE.

IT was at the time of the revival of learning and the invention of the printing-press that the power of Greek began to be appreciated in the west of Europe. At Oxford there were found a few zealous students—More, Erasmus, and some others—with Colet, who delivered lectures on the Greek text of the Epistles of St. Paul. Their proceedings were regarded by the authorities of Oxford with great disfavour, as innovations, and likely to become prejudicial to the authority of the Church. In fact, the Greek language itself was deemed to be a dangerous language, perilous as mortal sin. The following passage from Mr. Seebohm's recent work on the Oxford Reformers of 1498 will be read with interest, as showing how the Greek language was regarded at Oxford at that time.

“The increasing taste for the study of Greek had roused the fears of divines of the old school. The enemies of the ‘new learning’ had raised a faction against it. The students had taken sides, calling themselves Greeks and Trojans, and not content with wordy warfare, they had come to open and public insult. At length, the most virulent abuse had been poured upon the Greek language and literature, even from the University pulpit, by an imprudent and ignorant preacher. He had denounced all who favoured Greek studies as *heretics*; in his coarse language, those who taught the obnoxious language were *diabolos maximos*, and its students *diabolos minutulos*. More, on hearing what had been passing, wrote a letter of indignant but respectful remonstrance to the University authorities. He and Pace interested the King also in the affair, and at their suggestion he took occasion to express his royal pleasure that the students ‘would do well to devote themselves, with energy and spirit, to the study of Greek literature.’ ‘And so,’ says Erasmus, ‘silence was imposed on these brawlers.’

“On another occasion, the King and his courtiers had attended divine service. The Court preacher had, like the Oxford divine, indulged in abuse of Greek literature and the modern school of interpretation—having Erasmus and his New Testament in his eye. Pace looked at the King to see what he thought of it. The King answered his look with a satirical smile. After the sermon, the divine was ordered to attend upon the King. It was arranged that More should reply to the arguments he had urged against Greek literature. After he had done so, the divine, instead of replying to his argu-

ments, dropped down on his knees before the King, and simply prayed his forgiveness ; urging however, by way of extenuating his fault, that he was carried away by the Spirit in his sermon, when he poured forth all this abuse of the Greek language. 'But,' the King here put in, 'that spirit was not the Spirit of Christ, but the spirit of foolishness.' He then asked the preacher what works of Erasmus he had read. He had not read any. 'Then,' said the King, 'you prove yourself to be a fool, for you condemn what you have never read.' 'I read once,' replied the divine, 'a thing called the *Moria*.' . . . Pace here suggested that there was a decided congruity between that and the preacher. And finally the preacher himself relented so far as to admit—'After all, I am not so *very* hostile to Greek letters, because they were derived from the Hebrew.' The King, wondering at the distinguished folly of the man, bade him retire ; but with strict injunctions never again to preach at Court."

Antonelli.

HE was born in a den of thieves. His native place, Sonnino, is more celebrated in the history of crime than all Arcadia in the annals of virtue. This nest of vultures was hidden in the southern mountains, towards the Neapolitan frontier. Roads, impracticable to mounted dragoons, winding through brakes and thickets ; forests, impenetrable to the stranger ; deep ravines and gloomy caverns,—all combined to form a most desirable landscape for the convenience of crime. The houses of Sonnino, old, ill-built, flung pellmell one upon the other, and almost uninhabitable by human beings, were, in point of fact, little else than depots of pillage and magazines of rapine. The population, alert and vigorous, had for many centuries practised armed robbery and depredation, and gained its livelihood at the point of the carbine. New-born infants inhaled contempt of the law with the mountain air, and sucked the love of stealing with their mothers' milk. Almost as soon as they could walk they assumed the *cioccie*, or mocassin of untanned leather, with which they learned to run fearlessly along the edge of the giddiest mountain precipices. When they had acquired the art of pursuing and escaping, of taking without being taken, the knowledge of the value of the different coins, the arithmetic of the distribution of booty, and the principles of the rights of nations as they are practised among the Apaches or the Comanches, their education was deemed complete. They required no teaching to learn how to apply the spoil and to satisfy their passions in the hour of victory.

In the year of grace 1806 this sensual, brutal, impious, superstitious, ignorant, and cunning race endowed Italy with a little mountaineer, known as Giacomo Antonelli.

Hawks do not hatch doves. This is an axiom in natural history

which has no need of demonstration. Had Giacomo Antonelli been gifted at his birth with the simple virtues of an Arcadian shepherd his village would have instantly disowned him. But the influence of certain events modified his conduct, though they failed to modify his nature. His infancy and his childhood were subjected to two opposing influences.

If he received his earliest lessons from successful brigandage, his next teachers were the gendarmerie. When he was hardly four years old the discharge of a high moral lesson shook his ears : it was the French troops who were shooting brigands in the outskirts of Sonnino.

After the return of Pius VII. he witnessed the decapitation of a few neighbouring relatives who had often dandled him on their knees. Under Leo XII. it was still worse. Those wholesome correctives, the wooden horse and the supple-jack, were permanently established in the village square. About once a fortnight the authorities razed the house of some brigand, after sending his family to the galleys and paying a reward to the informer who had denounced him. St. Peter's Gate, which adjoins the house of the Antonellis, was ornamented with a garland of human heads, which eloquent relics grinned dogmatically enough in their iron cages. If the stage be a school of life, surely such a stage as this is a rare teacher. Young Giacomo was enabled to reflect upon the inconveniences of brigandage even before he had tasted its sweets. About him some men of progress had already engaged in industrial pursuits, of a less hazardous nature than robbery. His own father, who, it was whispered, had in him the stuff of a Gasparone or a Passatore, instead of exposing himself upon the highways, took to keeping bullocks ; he then became an intendant, and subsequently was made a municipal receiver ; by which occupation he acquired more money at a considerably less risk.

The young Antonelli hesitated for some time as to the choice of a calling. His natural vocation was that of the inhabitants of Sonnino in general, to live in plenty, to enjoy every sort of pleasure, to make himself at home everywhere, to be dependent upon nobody, to rule others, and to frighten them, if necessary, but, above all, to violate the laws with impunity. With the view of attaining so lofty an end without exposing his life, for which he ever had a most particular regard, he entered the great seminary of Rome. In our land of scepticism a young man enters the seminary with the hope of being ordained a priest : Antonelli entered it with the opposite intention. For in the capital of the Catholic Church young Levites of ordinary intelligence become magistrates, prefects, councillors of state, and ministers, while the "dry fruit"* is thought good enough for making priests.

Antonelli so distinguished himself that with Heaven's help he

* An expression in use among collegians in France to describe those students who are unable to pass their examinations, tantamount to our English *plucked*.

escaped the sacrament of ordination. He has never said mass ; he has never confessed a penitent ; I won't swear he has even confessed himself. He gained what was of more value than all the Christian virtues—the friendship of Gregory XVI. He became a prelate, a magistrate, a prefect, a secretary general of the interior, and minister of finance. No one can say he has not chosen the right path. A finance minister, if he knows anything of his business, can lay by more money in six months than all the brigands of Sonnino in twenty years.

Under Gregory XVI. he had been a reactionist to please his sovereign. On the accession of Pius IX., for the same reason, he professed liberal ideas. A red hat and a ministerial portfolio were the recompense of his new convictions, and proved to the inhabitants of Sonnino that liberalism itself is more lucrative than brigandage. What a practical lesson for those mountaineers ! One of themselves clothed in purple and fine linen, actually riding in his gilt coach before the barracks, and their old friends the dragoons presenting arms, instead of firing long shots at him !

He obtained the same influence over the new Pope that he had over the old one, thus proving that people may be got hold of without stopping them on the highway. Pius IX., who had no secrets from him, confided to him his wish to correct abuses, without concealing his fear of succeeding too well. He served the Holy Father even in his irresolutions. As President of the Supreme Council of State he proposed reforms, and as minister he postponed their adoption.

Nobody was more active than he, whether in settling or in violating the constitution of 1848. He sent Durando to fight the Austrians, and disavowed him after the battle.

He quitted the ministry as soon as he found there were dangers to be encountered, but assisted the Pope in his secret opposition to his ministers. The murder of Count Rossi gave him serious cause for reflection. A man don't take the trouble to be born at Sonnino in order to let himself be assassinated : quite the contrary. He placed the Pope—and himself—in safety, and then went to Gaeta to play the part of Secretary of State *in partibus*.

From this exile dates his omnipotence over the will of the Holy Father, his reinstatement in the esteem of the Austrians, and the consistency of his whole conduct. Since then no more contradictions in his political life. They who formally accused him of hesitating between the welfare of the nation and his own personal interest are reduced to silence. He wishes to restore the absolute power of the Pope, in order that he may dispose of it at his ease. He prevents all reconciliation between Pius IX. and his subjects ; he summons the cannon of Catholicism to effect the conquest of Rome. He ill-uses the French, who are willing to die for him ; he turns a deaf ear to the liberal counsels of Napoleon III. ; he designedly

prolongs the exile of his master ; he draws up the promises of the *Motu Proprio*, while devising means to elude them. At length he returns to Rome, and for ten years continues to reign over a timid old man and an enslaved people, opposing a passive resistance to all the councils of diplomacy and all the demands of Europe. Clinging tenaciously to power, reckless as to the future, misusing present opportunities, and day by day increasing his fortune—after the manner of Sonnino.

In this year of grace 1859 he is fifty-three years of age. He presents the appearance of a well preserved man. His frame is slender and robust, and his constitution is that of a mountaineer. The breadth of his forehead, the brilliancy of his eyes, his beak-like nose, and all the upper part of his face inspire a certain astonishment. His countenance, of almost Moorish hue, is at times lit up by flashes of intellect. But his heavy jaw, his long fang-like teeth, and his thick lips express the grossest appetites. He gives you the idea of a minister grafted on a savage. When he assists the Pope in the ceremonies of the week he is magnificently disdainful and impertinent. He turns from time to time in the direction of the diplomatic tribune, and stares without a smile at the poor ambassadors, whom he cajoles from morning to night. You admire the actor who bullies his public. But when at an evening party he engages in close conversation with a handsome woman, the play of his eyes shows the direction of his thoughts, and those of an imaginative observer are imperceptibly carried to a roadside in a lonely forest, in which the leading business is made up of prostrate postilions, an overturned carriage, trembling females, and a select party from Sonnino.*

Reviews.

1. Delineation of Roman Catholicism, Drawn from the Authentic and Acknowledged Standards of the Church of Rome ; namely, Her Creeds, Catechisms, Decisions of Councils, Papal Bulls, Roman Catholic Writers, the Records of History, etc. : in which the Peculiar Doctrines, Morals, Government, and Usages of the Church of Rome, are stated, treated at large, and confuted. By the Rev. CHARLES ELLIOTT, D.D. Corrected and Revised throughout, with numerous important additions. Fifth Edition : with a Recommendatory Preface by the Rev. JOHN HANNAH, D.D. London : Wesleyan Conference Office, and 66, Paternoster-row.

It is with more than ordinary gratification that we commend to the notice of our readers this handsome and most important volume. We have copied the title-page at length because in no other terms could we with so much brevity and accuracy have indicated the contents and character of the work. And if to those multifarious contents we assign a high character, we do so as the result of an acquaintance extending over nearly thirty years. The original American edition was the result of more than twenty years' study of the subject. Its form in 1820 was but

* From "The Roman Question," by M. Edmond About.

the germ of the present development. In 1830 it had attained the character of "an improved and enlarged edition." Four years later its indefatigable author had set himself to the reconstruction of the whole; and after seven years of loving labour there appeared the original American edition of the work as it now stands: its "Preface" dated "Cincinnati, Ohio, February 22, 1841." This edition, "corrected and revised throughout, with numerous important additions," the Wesleyan Conference Office had the merit of presenting to the English public with an "Introduction" dated "London, May 11th, 1844." And from this the "Fifth Edition" now before us differs only in three particulars. First, there is the Preface by Dr. Hannah, which is something more (and better) than "recommendatory;" breathing, as it does, all that "meekness of wisdom" which is a characteristic of the writer. Second, the large octavo page of *Corrigenda* which still remained after all the care bestowed upon the "revised and corrected edition" has now disappeared, much to the reader's advantage. And though last, not least, in the estimation of book buyers (a class conceivably separable from book readers) the carmine edges and concomitant gloss which give a more presentable appearance than that which has belonged to its predecessors. And with these improvements this Fifth Edition retains all the merits of the edition of 1844.

What those merits are may be inferred when it is said (1) that even the copiousness of the title-page fails to carry an adequate idea of the copiousness of the contents; and (2) that with this copiousness is combined all the advantage of a systematic arrangement and due authentication. This last particular is of essential importance. In controversy unverified quotations go (or ought to go) for nothing. But the student who has recourse to this rich repository of fact and argument will know how to appreciate the labour that has enhanced its value by transcribing from the originals the passages referred to wherever they were not accessible in English.

This then is a book for students: but by no means for students alone. For them as a class, as well as for scholarly readers of all classes, there are such works as the exhaustive and masterly treatises of Gibson and Barrow. For that multitudinous public, on the other hand, to whom a great book is a great evil, nothing can be better than such "Handbooks" as those of Dr. Stanford and Dr. Begg, or the pithy, pointed, luminous sentences of Niven's "Thoughts." The excellence of the work before us is due primarily to the design which places it between these two extremes. Its width of range, its amplitude of information, its authenticated references, make it no mean substitute for the larger works, while its diminished bulk, its admirable method, and, we must add, its cheapness too, commend it to those to whom the larger works are inaccessible. Nor must we omit to mention the very useful indexes which enhance the value of this treatise; especially the General Index, which in triple columns extends to forty pages, and in which the contents of eight hundred pages of small but clear and thinly leaded type are classified and comprised.

It is our intention, as far as other and more pressing topics will permit, to give from time to time such notices of the more ancient as well as the more recent masterpieces on this great controversy as may serve to exhibit their distinctive merits and perhaps afford some guidance to those of our readers whose leisure is too limited to allow of original or extensive research. And in the prosecution of this enterprise it affords us much pleasure to make a commencement by warmly commending to public favour, in this old favourite of our own, a treatise so eminently meritorious as the standard work which we have thus briefly described.

II. High Church; or, Audi Alteram Partem. By H. H. A. S. London: Bemrose.

This unpretending little book is well calculated to do good service in the cause of Scriptural Christianity. It is thoroughly Protestant and Evangelical; and its author, while vindicating for himself the name of "high church," exposes at every step, and with much ability, the disloyalty of the Ritualists to that very Church of which they proclaim themselves the pillars. And this he does in a hundred and twenty pages of closely compacted matter, which both for selection and for arrangement deserves high praise.

A Record of the Past.

ON the 27th day of June, Anno Domini 1556, maybe at the self same hour these lines are printing, thirteen persons, two women and eleven men, suffered at the same time and place martyrdom by fire—"They overcame by the blood of the Lamb."—"They endured unto the end," and "have sat down with Him on His throne,"—"for ever and ever." It is now proposed (317 years after that event, by which, they being dead yet speak) to mark the site of their departure by a memorial stone; and the Rev. J. Bolton, vicar of St. John's, Stratford, has issued the following short, but deeply interesting paper on the subject. Let us in these days of pseudo-charity—of putting sweet for bitter and bitter for sweet—pause over the suggestive part of this painful narrative, and remember the sure word of Prophecy—"YE SHALL KNOW THEM BY THEIR FRUITS."

THE STRATFORD MARTYRS' MEMORIAL.

"THE NOBLE ARMY OF MARTYRS PRAISE THEE."

IT appears from old records that many pious Protestants suffered at the stake upon the site of SAINT JOHN'S CHURCH, Stratford, E., then a village green near the borders of Epping Forest. The historian states that in the year 1556, during QUEEN MARY'S persecuting reign, EDMUND BONNER, Bishop of London (in whose diocese this part of Essex then was), "condemned a blind man and an aged cripple, and they were both burned in the same fire at Stratford. But in June BONNER gave the most signal instance of his cruelty that England had yet seen; for ELEVEN men and TWO women were burned in one fire at Stratford, the horror of which action seemed to have some effect upon him, for he burned no more until April of the next year."

Before this event took place, the holy cause of the Reformation had made considerable progress in Essex. As early as A.D. 1431, THOMAS BAGLEY, a priest and vicar of Manuden, was degraded and burned at Smithfield. Later on it is mentioned that no less than twenty-two persons were sent from Colchester to London, under guard, on account of their religious views. In a letter of Bishop BONNER to Cardinal POLE we read of this party "coming to Stratford, and beginning to take heart of grace," on account of an escort of their friends meeting them there, "which generally increased until they came to Aldgate, where they were lodged." Fox likewise mentions a circumstance showing that there were many of the Reformed faith in Essex at the beginning of the 16th century. "EDMD. TYRELL, Esq., justice of the Peace, as he came from the burning and death of certain martyrs (probably at Brentwood), met with Master JOHN DENLEY, gentleman, and one JOHN NEWMAN, both of Maidstone in Kent, travelling upon the way, and going to visit such of their godly friends as they had in the county of Essex. Upon sight of them, as he yet braggeth, upon suspicion he apprehended and searched them." This JOHN DENLEY was burnt shortly afterwards at Uxbridge, as we find in a poetical register of the time,* which associates him with one of the Stratford or Bow martyrs:

"August, 1555.
When DENLEY died at Uxbridge town,

* Parker Society of Select Poetry.

With constant care to CHRIST his cause ;
 When WARREN's widow yielded down,
 Her flesh and blood for holy laws ;
 When she at Stratford died the death,
 We wishte for our Elizabeth."*

A great helper in spreading the Gospel in these parts appears to have been the Rev. THOMAS ROSE (or ROSS), vicar of West Ham. He had preached at Hadleigh, in Suffolk, about the time that Bilney and Latimer were doing the same in Cambridge, inveighing against purgatory and the worshipping of images. There was at Dovercourt, A.D. 1533, a celebrated rood, or image of Christ, painted and dressed out with robe and slippers, which was said to have miraculous powers, so that no man could shut the church door where it stood without its permission. Thousands of pilgrims flocked to the shrine of this image, and brought gain to the priests of Dovercourt. Mr. Rose preached against ascribing the power of God to an idol ; and so influenced the people that four young men broke into the church at night, stole the figure, and burnt it ; for which three of them were hung in chains. In Henry the Eighth's reign Mr. Rose was seized in London together with thirty five of his adherents at a prayer-meeting, but he escaped to the continent ; and was subsequently made vicar of West Ham by Edward VI., which living he held until 1563.

Thus this county had long been stirred up, and in various parts of it Protestants were to be found—in Colchester, Brentwood, Braintree, and in the villages scattered up and down. And now, A.D. 1556, being pressed by angry priests and bigoted magistrates, and also urged by arrangements abroad, Bishop BONNER—whose palace occupied what is called BONNER'S Fields—determined to make an example of some of these "gospellers," which would strike terror into the heart of London and Essex at once. But first of all, as a kind of prelude, he seized upon two "tall men of Barking" (so they are called by Strype) in the earlier part of the year. HUGH LAVEROCK, a cripple, aged 68, and JOHN APPRICE, an old blind man, who were taken together to St. Paul's, examined and condemned, and then sent to Stratford, where they were burned on the 15th of May, 1556. LAVEROCK, when chained to the stake, cast away his crutch, saying to his companion, "Be of good comfort, my brother, for my lord of London is our good physician ; he will heal us both shortly—thee of thy blindness, and me of my lameness."

Just after this event, BONNER made a sweep of thirteen Essex people at once. "Not long after" (says Fox), "there followed in this happy and blessed order of martyrs, burnt in one fire at Stratford-le-bow, near London, eleven men and two women, whose dwellings were in sundry parts of Essex, and whose names follow : HENRY ADLINGTON, LAURENCE PARNAM, HENRY WYE, WILLIAM HALLYWEL, THOMAS BOWYER, GEORGE SEARLES, EDMUND HURST, LYON CAWCH, RALPH JACKSON, JOHN DERIFALL, JOHN ROUTH, ELIZABETH PEPPER, and AGNES GEORGE." In June, 1556, they were brought before Dr. DARBYSHIRE, BONNER's chancellor, and examined on various articles of charge. "To the first article, that there is here on earth a Christian church, they all answered affirmatively, LYON CAWCH adding that he believed the true faith and religion of Christ is wheresoever the word of God is

* *i.e.* wished for the Protestant succession.

preached.* They all answered in effect denying that there are seven sacraments.† JOHN ROUTH said the mass was such a thing as could never enter into his conscience: and HENRY ADLINGTON said that for nine or ten years he disliked the mass, and also the sacrament of the altar, because they cannot be proved from the Scriptures.‡ The two women also resolutely refused to be reconciled to the Church of Rome, AGNES GEORGE saying that in King Edward the Sixth's time she went from the old religion, and believed in the faith and religion which was then taught."

On the Sunday after they were condemned, FECKNAM, Dean of St. Paul's, preached at Paul's Cross, where he declared that they—these Protestant prisoners—had as many sundry opinions as there were sundry persons. On hearing this in prison, they drew out their faith, and signed it with their hands, and directed it to their friends and the faithful congregations. In this document they all agree that "the See of ROME is the See of ANTICHRIST;" that "the Mass is not only a profanation of the Lord's Supper, but also a most blasphemous idol;" that "God is neither spiritually nor corporeally in the Sacrament of the Altar, and there remaineth no substance but of bread and wine;" they also "affirm to believe all that can be proved by the Scriptures."§

On the day appointed for their execution—which was the 27th of June, 1556—they were brought out in carts from Newgate in London to Stratford, and there divided into two classes, and placed in two several chambers. "Afterwards the sheriff (who there attended upon them) came to the one part, and told them that the other had recanted, exhorting them to do the like, and not cast their lives away. He then, perceiving that no good could be done with them, went to the other part, and told them that they with whom they had been before had recanted, and should not therefore suffer death, counselling them to do the like. But all answered that their faith was not built on man, but on CHRIST and his word." [This place of confinement is supposed to have been what is called "the Bishop's prison," mentioned by Machyn in 1555, as being "at Stratford in Essex." A house, latterly used as a prison for deer stealers, with chains and fetters, and having a room underneath which was used for an Unitarian meeting, is remembered by old inhabitants to have stood on the village green of Stratford in the early part of this century, and was probably the Bishop's prison referred to.] "The Sheriff (says Fox) then led the martyrs to the place where they should suffer, and being all there together, they most earnestly prayed unto the Lord, and then joyfully went to the stake and kissed it, and embraced it very heartily. The eleven men were tied to three stakes, and the two women loose in the midst without any stake, and thus they were all burnt at one fire."

Whatever burnings, therefore, may have taken place at Bow,—and no doubt there were some there also,—this large number of Protestants, and also the two from Barking, were martyred at Stratford, in the midst of the present town. Of this account of the matter, the Rev. G. T. DRIFFIELD, rector of Bow (after having heard the local traditions preserved here on the spot), has expressed his approval. And thus the burden of a very pleasing duty is laid upon the Christian people in

* See the Thirty-nine Articles: Art X.

† See Article XXVIII.

‡ See Article XXV.

§ Art. VI.

Stratford. It is thought proper in every sense that the unflinching faith and endurance of these Essex people should have some suitable memorial in the place where they suffered. Surely we owe to such men and women as these a tribute of gratitude. In dark times they were shining lights in these parts, holding forth the word of life. It behoves us in these latter days, when as predicted, error on all sides is pressing in upon us, to look back and recal that struggle wherein Rome tried to wrest from us our churches, our holy services, and our dearest liberties, for Rome is UNCHANGED and UNCHANGEABLE and KNOWS NOTHING OF TOLERATION. And what better means can be adopted for this purpose than the putting up of a lasting record of this incident in our midst, so that the passer-by may read and reflect? I trust that every PROTESTANT, whether Churchman or Dissenter, will contribute something towards the cost of erecting a marble monument, which shall remove the reproach of our having neglected to honour those whom GOD honours as distinguished champions of His faith. There is nothing of vindictiveness intended in this proposal, but only an act of justice to the good and holy and of instruction and encouragement for ourselves. I commend this matter, therefore, to our Christian and Protestant friends EVERYWHERE, feeling sure that we shall soon be able to raise a suitable monument to the honour of God,—for we magnify Him in honouring His suffering saints—showing how the weak become strong through their Saviour's merit and the indwelling of the HOLY SPIRIT, and that the path of true Christians and true patriots is always a suffering path, a suffering with and for CHRIST, a yielding oneself a living sacrifice, body and soul, to GOD.

N.B.—The names "Stratford" and "Stratford-le-bow" were used interchangeably in former times, and referred to the mile and a half of straggling house and marsh, beginning at Bow Bridge, and extending to the Forest end of the town, called "Stratford-Langthorne." Machyn in his diary says that there were 20,000 people present at the martyrdom, which would require the ample room afforded by "Stratford common," as it was sometimes called. Moreover the martyrs were all Essex people; and Fox's picture gives no view of any church near, but only of a deep ditch which is known once to have crossed St. JOHN's Churchyard. But LOCAL TRADITIONS decide the question. There are still living elderly persons who have heard their ancestors attribute some of the burnings to the site of St. JOHN's CHURCH. J. MATTHEWS, Esq., of Plashet Hall, has furnished me with seven or eight names of those who thus testified, one being his maternal grandmother, carrying us back to A.D. 1720, and another, JEPPI, the blacksmith who had a forge on the common, A.D. 1820. MRS. SHARP, of St. John's Terrace, Stratford, now upwards of eighty, also points out the spot near the willow-tree at the east end of St. JOHN's CHURCH as the traditionary place of the martyrdoms, somewhere near which it is proposed to erect our monument.

"THEY LOVED NOT THEIR LIVES UNTO THE DEATH."

"THEY have come from tribulation, and have washed their robes in blood, Washed them in the blood of JESUS; tried they were, and firm they stood; Mock'd, afflicted, scourged, imprison'd, stoned, tormented, slain with sword, They have conquered death and Satan, by the might of CHRIST the Lord."

W. J. BOLTON, M.A.,

Vicar of St. John's, Stratford, E.

HULL PROTESTANT INSTITUTE, KINGSTON SQUARE.

The Committee will meet in the Library of the Institute for business, on the first Wednesday of every month, at 8 o'clock in the evening. The next meeting will be on Wednesday, July 2nd, 1873.

The Balance Sheet of the Institute for the financial year ending with the close of February last is much more satisfactory than that of any preceding. Every payment has been promptly met, great and remunerating improvements in the building have been effected, and old accounts to a large amount settled, so that the Committee hope, with the aid of the Bazaar to be held in the hall of the Institute in Easter week of next year, to be able to clear off every remaining claim, excepting the mortgage debt. Any assistance in either articles or money will be most acceptable. Apply to Mrs. Soulby, Waverley House, Hull.

The Committee have changed the time of holding the Bazaar from January to Easter-week of 1874, to oblige the ladies of the congregation of St. Luke's Church, Hull, who are intending to have a Sale of Work at Christmas. The Committee have done this with great pleasure, because of the zealous and faithful support these ladies have for some time past afforded the Institute.

ISLINGTON PROTESTANT INSTITUTE.

PRESIDENT: THE REV. PREBENDARY WILSON, M.A. *Vicar of Islington and Rural Dean.* CLERICAL SECRETARIES: THE REV. SAMUEL WAINWRIGHT, D.D. *(Organising).* THE REV. GORDON CALTHROP, M.A. *(Honorary), Vicar of St. Augustine's, Highbury New Road.*

SUBSCRIBERS or Donors who take a special interest in some one department of the work of the Institute may have their contributions specially applied in support of the *Schools*, the *Lectures*, the *Chapel*, the *Press*, or the *Publishing* of the Institute. Nothing but the inadequate condition of their funds prevents the Committee from giving to their work, in all its branches, immediate and indefinite extension.

"Dr. Wainwright's Lectures have undoubtedly been productive of immensely beneficial results."
—*Review.*

The Committee earnestly appeal for funds. Remittances to the account of the Institute through the National Provincial Bank of England, 172, Upper Street, Islington, or addressed to the undersigned, at the Institute, Hornsey Row, will be promptly and gratefully acknowledged.

W. PASCALL SMITHETT, *Honorary*
FRANK WITHERBY, *Secretaries.*

GLOSSOP PROTESTANT DEFENCE ASSOCIATION.

THIS Society, anxiously preparing for important measures to be laid before Parliament during the session, have arranged for the delivery of a series of Lectures on the Jesuits and their Monastic Institutions in England, with a view of holding public meetings and forwarding petitions relating thereto; and we trust that other Societies will adopt similar means, so that the real Protestant voice of the people may be heard in the legislative assembly. We also greatly approve of this new Magazine, and have arranged for its distribution amongst our subscribers.

WORKING MEN'S PROTESTANT LEAGUE.

OBJECT.—To organise the Working Men in all constituencies throughout the country in defence of the Protestant Religion, and to oppose, in every manner, the aggressions of the Church of Rome, and its progress within the British Empire.

The Working Men's Protestant League is wholly unsectarian; nor is it bound to any particular line of politics.

MEMBERSHIP.—It shall consist of all Working Men who hold the principles of the Reformation and maintain that the Bible is the supreme rule of Christian faith and practice.

SUBSCRIPTION.—Not less than one shilling a year and one shilling entrance fee. Periodical Papers on the subject of Protestantism will be sent free to all members of the League.

N.B.—As it is intended to establish Committees in all the principal towns in Great Britain, all persons interested in the movement are requested to communicate with Mr. Thomas Bamford, Secretary, Chancery-chambers, 11, New Market, London.

Just Published, price 6s. 6d.

Blending Lights; or, The Relations of Natural Science, Archæology and History to the Bible.

By the Rev. WILLIAM FRASER, LL.D., Author of "Memoir of Daniel Stow."

London: NISBET & Co.

Just Published, foolscap 8vo, toned paper, red edges, bevelled boards, price 2s. 6d.

High Church; or, Audi Alteram Partem.

BY H. H. A. S.

THE PROTESTANT CHURCHMAN'S VADE MECUM.

Contents.—Altar—Sacrifice—Priest—Baptismal Regeneration—Real Presence—Gorgeous Ritual—Vestments—Incense—Auricular Confession and Priestly Absolution—Stated Fast Days—Tradition—Virgin Mary, Saints and Angels—The Emblem of the Cross.

London: BEMROSE & SONS, 10, Paternoster Buildings; and Derby. Dublin: GEORGE HERBERT, Grafton Street.

An Excellent Antidote to Ritualism.

Copies for general circulation at 1s. 6d. and 1s. to be had at the offices of the Protestant Educational Institute, 12, Haymarket, London, S.W.

Now Ready, another Edition, with Additions.

The Ritualists; or Non-Natural Catholics:

Their Origin, Progress, and Principles Explained and Elucidated, with Illustrations and a Copious Index. By the Rev. PETER MAURICE, D.D., Yarnton, Oxford. Price 5s.

"In this volume Ritualism is shown in its true colours, stripped of the romance and pretentiousness with which its votaries have sought to invest it. The progress of the High Church movement during the last forty years is carefully traced."—*Rock*.

"Dr. Maurice was one of the first writers who warned the Church against Tractarianism, or Oxford Popery, and he has watchfully regarded it to the present day. In these interesting and important Tracts the history of the Ritualistic movement is recorded from its first appearance in some trivial forms at St. Mary's and Littlemore, somewhat more than thirty years ago, to the elaborate folly of the *Directorium Anglicanum*.

To any one who desires to know with what stealthy footsteps Anglican Ritualism has silently advanced, from very small beginnings, to 'purple and scarlet colour,' to 'gold and precious stones and pearls,' there is perhaps no work that will be found more useful than Dr. Maurice's seasonable publication."—*Record*.

London: J. F. SHAW & CO., 48, Paternoster-row. To be had also of the Author, Yarnton, Oxford.

Just Published, price 6d.

THE BEING OF GOD; Facts and Arguments for Working Men.

A new work by the late JOHN WILSON.

"The publication in *hijon* form of one of the most lucid of this author's works, in which he shows in forcible and clear language the existence of our Divine Creator. As facts and arguments for working men it is invaluable."—*West Hackney Gazette*.

"Invaluable for its purpose."—*Our Own Fireside*.

London: James NISBET & Co., W. MACINTOSH & Co., and S. W. PARTRIDGE, Paternoster-row. And all Booksellers.

Now ready. Price 6d.

CONVENTUAL LIFE: A Prize Essay.

By M. E. W.

London: JOHN SNOW & Co., 2, Ivy Lane, E.C.

THE BROKEN CROSS.

Is a Protestant Leaflet by Mr. T. LAWSON, Minister of Providence Chapel, Brighton, on both sides of which the simple truths of the Gospel are printed. It has also the print of a broken cross bearing the words "THE BIBLE OUR ONLY RULE OF FAITH," "NO POPERY," and "CROSSES ARE MARKS OF IDOLATRY."

To be obtained of A. M. ROBINSON, 38, Duke-street, Brighton. 1s. 2d. per 100, post free.

WATSON AND HAZELL, Printers, London and Aylesbury.